HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The PULPIT

A Periodical of Contemporary Preaching

AUGUST 1946

What Is Protestantism?
By ORVIS F. JORDAN

When Life Kicks Back
By MARION de VELDER

'Believe Also In Me'
By G. S. NICHOLS

The Peace Which Passeth Understanding
By PAUL PARKS WALENTA

What They Missed
By ALFRED W. WISHART

The Happy Pure
By AMOS JOHN TRAVER

'Focus'
By CHARLES F. JACOBS

The Preacher's Emotional Weather
By ARTHUR W. HEWITT

Sermon Illustrations

Contributed by Readers of **THE PULPIT**

At the Source!

In the Ohio valley there is a constant battle against devastating floods. To meet this threat there are two kinds of protection. One kind is levees built on the banks of the river to control the flood after it has come. But far more effective are the flood control dams which are being built far up in the tributaries of the Ohio river to prevent the flood before it reaches the valley. To be sure, a levee has its uses in an area where, in spite of all effort, the floods continue to come. But there is no doubt that real victory will arrive only when the flood control dams are so developed as to stop the floods at their source. Levees may restrain, but they cannot keep a flood from being a flood. It would be a false hope to expect them to do that.

We are now engaged in a gigantic struggle to restrain the flood of an awful tyranny which has come from sources lying deep in the pride and greed of men. No military might ever devised has been able to change those qualities in man of which war and tyranny are an expression. For this we must turn to something else. To prevent these tragedies we must eliminate selfishness, greed and pride at the source — in the hearts of men. —*Gene E. Bartlett, First Baptist Church, Columbia, Mo.*

'One Hour in Hell'

A remarkable personal confession occurs in Charles E. Raven's little book, *Good News of God.* It is just one more illustration of the fact that the ghastly evil of war has revived the seriousness with which Christianity views sin and evil. Dr. Raven writes:

"In the past four years — since friends and work and hopes went to smash in the cataclysm of war — there has hardly been a single night during which I have not spent at least an hour, generally between 3 and 4 a. m., in hell. That is no figure of speech, if hell means a consciousness of total estrangement from God, of utter dereliction, in which one's eyes are open to the vast selfishness and consequent hurtfulness of one's life, to the multitude of opportunities misused, loyalties betrayed and relationships perverted. Night after night, facing the fact of evil, I was quite unable to see any sign of deliverance from it — until at last . . . came the knowledge that thus to be aware of it, thus to be tormented by it, was in itself a proof of release from it. Not to be unaware, not to be wholly absorbed and complacent, this was to have in some measure at least the possibility and indeed the fact of freedom. On that, the ground that I acknowledged my sin, I can make access to my God."—*Don E. Smucker, Princeton Theological Seminary, Princeton, N. J.*

The Supreme Revelation

A physicist friend of mine has handed me the following quotation from Sir Arthur Eddington, the leading astrophysicist of his day and director of the observatory at Cambridge University. The quotation is from an article in the *American Journal of Physics.* Concerning the existence of God Eddington said:

"In the case of our human friends we take their existence for granted, not caring whether it is proved or not. Our relationship is such that we can read philosophical arguments designed to prove the non-existence of each other, and perhaps even be convinced by them—and then laugh together over so odd a conclusion. I think that it is something of the same kind of security we should seek in our relationship with God. The most flawless proof of the existence of God is no substitute for it, and if we have that relationship the most convincing disproof is turned harmlessly aside. If I may say it with reverence, the soul and God laugh together over so odd a conclusion. For this reason I do not attach great importance to the academic type of argument between atheism and deism. . . . The crucial point for us is not a conviction of the existence of a supreme God but a conviction of the revelation of a supreme God, . . . the revelation implied in the indwelling of the divine spirit in the mind of man."—*Harry G. Balthis, Methodist Church, Arlington, Va.*

Only Christ Can Change Lives

Did you ever read those thrilling stories, *Mutiny on the Bounty* and *Pitcairn Island?* The mutineers sank their ship and landed with their native women on lonely Pitcairn island. There were nine white sailors, six natives, ten women and a girl of 15. One of the sailors discovered how to make alcohol and the island colony was debauched with drunkenness and vice. After a few years, only one whi sailor was left, surrounded by nati women and half-breed children. Th this sailor, Alexander Smith, found Bible in a sea chest taken from t Bounty. He began to read it, first himself then to others. The result w a new life for all. The transformati was so complete that when the U. ship *Topaz* visited the island in 180 the Americans found a thriving co munity, without alcohol, without jail, without crime and without insane asylum. Only Christ can chan lives and communities like that!—*L. Dunnington, First Methodist Churc Iowa City, Ia.*

Not a Bad Suggestion

W. Paul Ludwig, in an article *Theology Today,* calls attention to rather quaint but highly symbolic suggestion made by Norman Vince Peale. It is worth passing on. Sa Dr. Peale:

"I have often thought that in o church service we ought to have second collection—but not for mone Every church, it seems to me, oug to be equipped with huge baske which, at the conclusion of a service just before the benediction—would passed down the aisles. The peop would hand along their fears to t end man, who in turn would put the fears in the basket, until all the fea in the church had been collecte whereupon the ushers would bring t baskets forward to the pulpit. T minister, acting in the name of Go would say: "I hereby declare th you are freed from your fears. G in peace, and may the peace of G go with you."—*W. Owings Sto St. John's Church, Barrington, R.*

Seeing Is Believing

A chaplain in the South Pacific a nounced in a service that a box wou be placed at the door for those w wished to contribute toward the m sionary cause. His congregation about a hundred service men plac $187 in the box. A young man wr a letter to a missionary in Burma whose home he had stayed. "Fr now on," he said, "I am laying asi five dollars a month from my pay f missions. When I get home, I'll p it through the church. I'm convert to this missionary business." A nav lieutenant reported: "I am now g ing to start using the other half my weekly church envelope."

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. **Two Dollars a Ye**

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

LUME XVII CHICAGO, AUGUST, 1946 NUMBER 8

What Is Protestantism?

By ORVIS F. JORDAN

Neither be ye called masters: for one is your master, en the Christ. Matthew 23:10.
Where the Spirit of the Lord is, there is liberty. II rinthians 3:17.

EVERY good sermon must have a good purpose. The motive of this sermon is to further religious ucation. All too often religious people inherit their as without either examination or criticism. Those ople who are called Protestants have need to know their history and the ideas that have been dominant in the making of this history.

As I adhere to the Conference of Christians and Jews which works incessantly for a better understanding among three leading religious groups of America, Protestants, Catholics and Jews, it may be thought that for a moment I have departed from a course which would establish neighborly relations among those who would pport religious ideals in brotherhood as against secuism. This I disclaim. I declare my faith even as I en to my neighbors' faith.

I count the great souls of Catholic history as my nts as well as theirs. Among my Catholic neighbors many who truly believe in Jesus Christ and seek to nor him in their way of life. These I salute as thren. Like the original Protestants, all of whom gan life in the communion of the Roman Catholic urch, I do not deny the Christian status of any man o truly loves our Lord Jesus Christ.

However, the issues that led my spiritual forefathers separate themselves from the communion of the urch of Rome, seem to me also as of importance and serving of understanding.

WHAT IS A PROTESTANT?

Not all non-Roman Christians are rightly called otestants. The churches of the Near East, of Greece, lgaria, Russia and a number of other countries, nying the authority of the Bishop of Rome to rule r them, separated themselves from communion with Roman church in the eleventh century, four hund years before the days of Martin Luther. These l themselves the Orthodox Church. They are chiefly different from Rome in refusing the autocratic government of the pope. They do not wish to be known as Protestants. One might say they are Catholics save in church government.

What is a Protestant? Critics would say that Protestantism is purely negative. Four hundred years ago the English word "protest" followed its Latin model which meant to "assert vigorously." Its meaning was not restricted to denial. We shall study Protestantism by telling briefly its story, and then by examining its organization, cults, creeds, ethics and essential spirit.

Protestantism did not begin with Martin Luther, as many erroneously say. A radio commentator dares to say it was the result of Martin Luther's desire to marry a nun. When he nailed up his Ninety-five Theses on the church door at Wittenberg, he did not even know the woman who was to become his wife.

WYCLIF, LUTHER, CALVIN

Historical students commonly date Protestantism from the teachings of John Wyclif. He was an Oxford scholar and a priest, whose writings went all over Europe. It was he who first challenged the doctrine of transubstantiation—that the bread of holy communion becomes under the words of a priest the true body of Christ. He also challenged the invasion of the pope into the affairs of the English church. When he fell into disfavor, he sent priests out to preach in the vernacular of the people, using the Bible which he had translated into the English language. Among the people, he held cottage meetings for Bible study and prayer. He was rewarded by having his bones dug up after death and burned. He lived more than a hundred years before Luther.

The Lollards of England, followers of John Wyclif, became the spiritual forefathers of the Puritans of that country. They had a most important influence on English history, though living long with a nominal membership in the Catholic Church.

John Hus, of Bohemia, accepted many of the ideas of Wyclif, and sought to preach them in his country. He was summoned for trial, and safe conduct was guaranteed to him. This guarantee was dishonored, and he was killed. His movement remains in Bohemia to this day.

Martin Luther, of Germany, was the son of a poor miner. He lived 400 years ago. When his life was marvelously saved in a storm, he promised God his life and became a monk. In the monastery he learned to read the Holy Scriptures in the original Hebrew and Greek. In his day few men could do that. He was known as the "Doctor of Holy Scripture." Reading the Bible in the original, he came to believe that many of the beliefs and practices of his church were not in harmony with New Testament Christianity.

Luther challenged transubstantiation and the use of images in worship. He held that man is saved by faith, and not by the works of the law. He held to the liberty of the Christian man, and wrote a book about it. Kidnaped by a friend and confined in a castle that his life might be saved, he translated the Bible from the original languages into the German. This established the character of the German language. His work was supported by some of the princes. It was reinforced by the recently invented art of printing. As time went on he rejected the idea of an unmarried clergy. After all, was not Peter married, he who was called the first pope? At last his ideas were crystallized in the Augsburg Confession which to this day is the doctrinal statement in use in Lutheran churches.

John Calvin, of France, developed ideas that were not in accord with the Catholic Church of his country. To make himself safe, he went to Switzerland. His life in Geneva was most fruitful in the development of another branch of Protestantism. He was the author of the Institutes, probably the most logical of all theological treatises of Protestantism, provided one grants his major premise of the sovereignty of God. In Geneva he developed something like a theocracy. While for Martin Luther religion and politics were separate, Calvin ruled his adopted city in the name of religion. His ideas were carried by John Knox into Scotland, and had large influence in the reformation of the English church. Calvinism influenced Puritanism greatly.

DISSENTING SECTS

One shows great disregard of history to say that the English church was founded by Henry the Eighth. He was praised by the pope for an essay against Luther. However, in his realm were scholars of the church who moved steadily in the Lutheran direction. This evil man used Romanism when it served his purpose, and he used Protestantism when that helped him to get what he wanted.

So far, we have accounted only for national churches founded on Protestant ideas. The Scandinavian countries became Lutheran with but little dissent, but Germany remains divided to this day between Protestants and Catholics. In Britain the spirit of the ancient Lollards developed many dissenting sects like the Congregationalists, Baptists, Quakers and Methodists. These Dissenters in England today equal the Episcopal state church in numbers. They are in a measure united in the Free Church Council.

When religion came to America, it came with immigrants and we have all the brands of European Christianity to which we add a few that are of native origin.

THE CATHOLIC SYSTEM

One now seeks to compare these various brands of Protestantism with the older church from which they sprang. In organization one finds the greatest point of difference. Every Christmas the pope invites the Protestants into his fold.

In many ways they could write their own ticket. But they must accept the infallibility of the pope in faith and morals. This would drag everything else o the Catholic system in after it.

The canon law as taught in the Roman Universit says: "To the Roman pontiff are due from all Cath olics honor and obedience, even when—which Go forbid—the pope is a bad man." (Canon 29)

The theory of the papacy as developed these late years is that Jesus placed the keys of the Kingdom o God into the hands of Peter, and he became the firs pope, handing his power down to his successors, and al these popes to bishops and pastors.

Reading the New Testament texts on Peter, on finds the Lord denouncing him right after his confes sion for his lack of understanding and insight. Pete denied his Lord with cursing and swearing in Hol Week. Paul declared that Peter dissembled before th Jews about the matter of eating with Gentiles. (Gal 2:11) When the first council of the church was held James the brother of Jesus presided. It took a visio to induce Peter to receive a Gentile, Cornelius, into th church. Yet the whole Catholic hierarchical syste rests upon the infallibility of the pope. If the first on was not infallible, how could the others be? Well, an way, the doctrine of the pope's infallibility becam official only in 1870.

WORSHIP, FAITH, ART

The Protestant church opposes religious autocrac with religious democracy, which it believes was the lif of the New Testament church. It opposes the ide that a parish priest stands between the soul and God asserting on the contrary the priesthood of all believers The right of direct prayer to God and the privilege o forgiveness directly by God are universal Protestan convictions.

In the cultus or worship, Protestantism has found different way. In place of ceremonialism, it puts int the heart of worship a quest of a deeper knowledge o God. It rejects the mass, though the earlier part o the mass is taken from the Bible. The priestly powe to transform bread into the body of Christ is rejected as we see in the holy communion a memorial of Chris and a symbol of the spiritual unity of the believers. T eat the bread as the real body of Christ would seem t us like cannibalism, but to accept it as a memorial is beautiful witness to Christ's presence in our souls.

The Protestant asserts that the door to the churc is a faith and not a ceremony. Justification by faith first preached by Paul and interpreted by St. Augustine became for Luther the great principle in human salva tion.

When one goes to a Protestant church, one will no find a rejection of art. Some Protestant churches ar very beautiful. However, artistic objects are not give adoration, whether the images of Mary or the saint Worship is the outreach of the soul to God, seekin forgiveness, purification, renewal and a commitmen to some great type of service.

CREEDS AND ETHICS

In the matter of creeds there is less difference be tween the older Protestant churches and Catholicis

n one would think. They all hold to the Apostles' the Nicene creeds. It is only the younger and more lern Protestant churches that reject formal creeds as s of right thinking. Both Catholics and Protestants ose adhering to the World Council of Churches) d to the Bible as containing the word of God, the nity, salvation of the soul and eternal life. It is fly in the doctrine of purgatory that the two groups er. Purgatory is a state between this life and ven, according to the Catholic system. The prac- of praying souls out of purgatory led to a commer- izing of religion in Martin Luther's day. Perhaps tzel, in preaching indulgences for sin to raise funds build St. Peter's in Rome, sparked the Protestant ine.

n ethics, Catholics and Protestants are not in many ticulars different, at least in theory. In the realm of family, there is some difference. For a Catholic, the rried state is inferior to celibacy, and therefore their ests are unmarried (except in the Uniat church). ey oppose divorce for any cause, though allowing nulment," which in its effect on a family is not to distinguished from divorce. Owing to the large mbers of celibates, it must urge large families for married, which among the poor of great cities ngs about social evils. However, as contrasted with n-Christian religions, one may say that Catholics l Protestants alike represent a great movement for- rd toward monogamy.

DEMOCRACY, SCIENCE

In its social fruits and in its essential spirit one finds greatest assurance as a Protestant. Suppose one mpares the most Protestant country of Europe, Swe- n, with the most Catholic country, Spain. In Swe- n one finds peaceful living. The Swedes are sur- nded by powerful and warlike neighbors, and they ve managed in two world wars to stay out of war. ey have solved their social problem, the war of the sses, by the development of cooperatives. They have stable government which is in all practical ways a mocracy. There is a high level of literacy, and the edes have furnished some of the leading literary hts of the world.

In contrast with this is Spain with its tyranny, its usal of religious liberty, its antiquated education and war of the classes. Religion is so benighted that llions are leaving the church of their fathers. Yet ain has been civilized since the days of ancient Rome d Christian since the days of Paul.

The history of democracy in the modern world is gely the history of Protestantism. A democratic igion lays the base for a democratic state. In north- n Europe, in North America and to a limited extent China one finds most of the world's democracy. In tin America we find many dictators. Religious lib- y is often denied or limited.

The history of modern science is to a large extent terminous with that of Protestantism. Religious edom has laid the base for effective scientific research. America, church-founded schools preceded state undations. The history of science tells the story of Galileo who had to deny that the earth turned around in order to save his life. Bruno, made of sterner stuff, died at the stake as did other brave souls. In the Protestant countries science has been free.

Protestantism with its short history of four hundred years has spread around the world. In some places it is weak, and in other places it is strong. It is far from being a spent force in the life of man.

PROTESTANTISM'S HANDICAPS

Since Protestantism does not hold to any kind of infallibility, it does not need to fear change. Some changes need to be made in it and perhaps these changes are on the way. If one were to ask the man on the street what is Protestantism's greatest handicap, he would say it is its denominational divisions. The census bureau reports that we have in America 252 denominations. That sounds worse than it is. More than ninety per cent of American Protestants are in less than a dozen denominations. One-half of American Protestants are either Baptists or Methodists. These two denominations equal the number of American Catholics.

Nevertheless there is much economic waste in American Protestantism and much waste of energy. In Chicagoland 280 local churches serve a Catholic population that is slightly larger than the Protestant population that is served by 1,200 churches. No wonder the Catholics have money for orphanages, hospitals and other service agencies. They save the money by not multiplying churches.

Protestantism has recently organized a World Council of Churches. If a "catholic" church is only a world-wide church, then we now have a catholic Protestantism. In America we have the national organization of twenty-eight denominations called the Federal Council of Churches and the city and state federations. They do not go far enough to remove the scandal of a competitive Protestantism, but they help and they point the way to something better. Dr. Stanley Jones, famed missionary, proposes that we found "The United Church of the United States."

On the artistic side, Protestantism was in the past very weak. It sought truth and righteousness but did not realize that by the side of these should be cultivated beauty. Now there arise in our cities church edifices in the best architectural tradition. The greatest hymns and best music of the ages may be heard in some Protestant churches. Worship becomes more reverent, and more concerned with beauty.

THE SPIRIT OF REFORM

In the realm of theology, Protestantism is going through another reformation more fundamental than the reformation of Luther's day. There is now a study of religion not less scientific than is the study of nature. Some of our greatest divinity scholars are on a union foundation like Union Seminary adjacent to Columbia University and the Federated Theological Faculties of the University of Chicago. In the latter are forty professors who deal with almost every kind of specialized religious knowledge. These faculties bring the results of archeology to bear on Bible knowledge and they test

theology by the kindred sciences of psychology, sociology and philosophy. There is no finer scholarship at work in the interpretation of religion anywhere in the world than one finds in the Protestant ranks.

A religious movement must be tested not only by its doctrines and its achievements, but by its white hopes. Where may one go to find more eager planners for the welfare of humanity on this planet than in the conferences of Protestant leaders? These conferences include not only great missionaries and pastors, but also great laymen.

In this epoch the world's greatest problem is that of war and peace. It will be solved one of two ways. Either some dominant power like ancient Rome will stand astride the world and give it law, or some more democratic way will be found. We may have, beyond the United Nations Organization, the United States of the World. In either of these, the democratic method of conference and appeal to justice has the right of way. It is the genius of Protestantism to further such a cause, and one is not surprised to find a Protestant layman like John Foster Dulles of the Federal Council of Churches prominent at San Francisco in 1945. Protestantism indulges in the glorious hope of a time when we shall have peace founded on righteousness.

'THE SPIRIT OF TRUTH'

There is in Protestantism a humility that keeps it ever confessing its faults and repenting of its sins. Pride of history does not keep it from recognizing its failures. But humility is joined to a sense of vocation. If the world is to be saved, it must have a religion that rests not upon magical ceremonies, but on great ethical motivation and upon a deep sense of the guidance of the Holy Spirit of God.

The Protestantism of the future, when it has been cured of its provincialism and division, when it has made its complete peace with all sound learning, will accept at the hand of God a great role in human history. Protestantism is not dying: it is in the process of being born again. It claims the Master's promise: "When He, the spirit of truth is come, he will guide you into all truth."

The Sure Cure for War

WAR will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ. Christianity is the true remedy for war; not Christianity in name, not such Christianity as we see, not such as has grown up under arbitrary governments in church and state, not such as characterizes any Christian sect at the present day, but Christianity as it is lived in the soul and came forth in the life of its Founder: a religion that reveals man as the object of God's infinite love, and which commends him to the unbounded love of his brethren; a religion, the essence of which is self-denial, self-sacrifice, in the cause of human nature; a religion which proscribes, as among the worst sins, the passion of man for rule and dominion over his fellow creatures; which knows nothing of rich or poor, high or low, bond or free, and casts down all the walls of partition which sever men from one another's sympathy and respect.

CHARLES A. ELLWOOD.

When Life Kicks Back

By MARION DE VELDER

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Ephesians 5:15, 16.

THE NOTED English writer, L. P. Jacks, tells a story about a horse doctor at a county fair. The horse doctor boasted that with his invention he could make any horse swallow his pills, no matter how unmanageable the horse might be. The people at the county fair took him up on it and tried to find a horse for him to demonstrate. They couldn't find a horse, but did find a mule. With the crowd looking on, the "doctor" took his patented long glass tube to blow down the mule's throat. But the mule coughed and blew first! You know what happened — the wrong patient got the pill!

This incident illustrates our experience with life. We have tried to make life swallow our fancy prescriptions and make it do as we say, but we have found instead that we are at the wrong end of the process, taking the medicine we thought we could give out. We try to push life along in the direction we want, and suddenly experience a lusty kick-back that sends us reeling. We thought we had about gathered life into such shape that we could wrap it up into a neat little package and tie a pretty ribbon around it. But about the time we are tying the bow, the package explodes in our hands and we must begin to gather up the fragments once more.

The Apostle Paul knew what it meant to have life back-fire, for he experienced numerous kick-backs as he tried to steer a course to his chosen goal. To the Ephesian Christians he wrote: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Paul expresses two main thoughts here: (1) face life intelligently, not as fools; and (2) "redeeming the time" because the days are evil. Goodspeed translates the phrase, "Make the most of your opportunity for these are evil times." Paul does not urge us to make the most of our opportunity when or if the days are evil, but *because* these are evil times. He wishes to remind us that it is the nature of life to kick back.

FACE LIFE INTELLIGENTLY

In order to handle life, we must face it with intelligent understanding. There is no better way than to read and appraise history, to read and appreciate biography, and to study and evaluate life.

History, with its rise and fall of peoples and empires, will teach us that life in all ages has had its ups and downs, its periods of strain and struggle, its times of recession and advance. But it is in the history of the

Bible that we find our deepest insights, for here are added the moral and spiritual values which portray life in its full-orbed quality and meaning. The Hebrew people were invariably drawn to God in their difficulties and wandered away from him in their prosperity. In their "evil times" they were most intelligent with life. One of their deepest insights came during the Babylonian captivity, when out of their despair and loneliness came one of the greatest descriptions of the meaning of life that the world has known. The majestic description of the Suffering Servant stands alone in its grandeur. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The full meaning of this insight finds its culmination in the "Word made flesh," and it was born in the suffering soul of God's people.

We read also that Joseph came up through prison, where he learned to discern the will of God, into the prime-ministership of Egypt; that Hosea found in his domestic loneliness and tragedy the insight into the marvelous love of God for his wayward people; that Paul in and through his arduous travels, stonings, whippings, physical weakness because of the thorn in the flesh, found how to make the most of his opportunity because when he was weak he became strong in the power of God. Across every page of our Bible walk people who demonstrate that a crisis can be turned into a conquest.

HEROIC LIFE STORIES

Biography is also a source for understanding life, for in it history is narrowed down to an individual life with its struggle and meaning similar to our own. When difficulties come to us, we should read the life stories of others. We will discover that none of them read like a Horatio Alger one-way street to success, but that they are like boats on a river being rowed against the current. Charles Lamb rose out of his early poverty into a good position; he had fallen in love and wished to marry and have a home of his own, and he had gained the attention of Coleridge who had published some of Lamb's verses in his own collection of poems. Charles Lamb stood on the brink of a happy life and a distinguished literary career. One evening he came home from work to find his home filled with tragedy—his older sister, Mary, had gone suddenly insane and had killed her mother and injured her father. His life was a dead-end street. But, without bitterness, he makes his decision. He remains unmarried in order to care for his stricken sister, whom he nurses back to mental health. And out of this situation he wrote those matchless letters, poems and essays which make the whole world his debtor.

The intelligent study and understanding of life leads us to certain conclusions. First, that times of difficulty have their reward as surely as times of success. There are some things which we can learn only the hard way. This has been graphically shown in war training, where young men learned with such amazing speed because it was a matter of life or death. We must remember that the stars can be seen only in the dark, that the riot of fall colors comes only because of the frost, that clouds are needed overhead to make possible a rainbow, and that only by pain and suffering a life is born into the world.

ACHIEVEMENT THROUGH SUFFERING

Secondly, great music, lasting art, important literature and profound insight have been achieved through hard work and suffering. These arise out of the triumphant human spirit of those who stood up, those who did battle, and those who won out when life kicked back.

Thirdly, it is not what happens to us that counts, but the *way we react* to that which happens to us. The attitude within is more important than the circumstance without. A homely proverb says: "We can let our troubles drown us or we can take them out and give them swimming lessons." So also fire can burn us and our houses, or cook our dinners and warm our homes.

Finally, we should remember that what appears impossible and unbearable to us has nevertheless been accomplished and endured under similar conditions by others in other times and places. A great company walks with us in our tears.

A poet, G. E. Swoyer, has summed up these truths in a few lines:

The precious uncut diamond caught no rays,
Nor sent such forth in splendor radiant,
Until the artist sharply cleft its form,
Polished its facets, rubbed forth its glory!
Soon it caught the gleams of the burning sun,
Threw forth a million orbs in such a way,
A world amazed cried out, "What hath man wrought!"

A human soul was one of many souls,
Until the Artist polished it with pain,
Carved new facets to catch the Light of God,
And gave it depth and glow through suffering!
Soon God was reflected in such a way
By that changed soul, rainbows burst through life's storm,
And millions, helped, cried forth, "What hath God wrought!"

THEY 'BRING BACK THE STARS'

A seminary president, speaking a word of farewell to young ministers who were going into parishes to take up their life's work, gave this advice: "When you lose heart, become despondent and face a crucial difficulty, search out the finest person in your community, make friends with that person, and talk and confer with him about your situation." This Christian leader knew that these men would find help with such a person, and that in every community there would be someone who had traveled far upon the road of life and who could show others the way. A young Negro preacher, whose wife had suddenly died, found such a person. He listened to Harry Emerson Fosdick on the radio, and the words touched his lonely heart so that he said, "There is a man who will understand me and help me." He packed a suitcase and went to New York city, and spent four hours in conference with Dr. Fosdick. As he left the

room, he said half to himself and half to the secretary: "God, what a man! When I came in there all the stars had dropped out of my heavens, and one by one he put them back in!"

Jesus was the master at putting stars back into the heavens of people. His interviews with the Samaritan woman at the well, with Mary Magdalene, with Zacchaeus and others were luminous with such results.

One day last week I was riding past the Hope College campus. A certain little lady was riding with me, and when she saw the beautiful and imposing Hope Memorial Chapel, she pointed to it and asked, "Is that a hospital, daddy?" I said: "No, that's Hope College Chapel; it's a building like Hope Church." I gave her the correct answer, but the more I thought of it, the surer I was that "out of the mouths of babes and sucklings does God ordain strength." She was deeply right. It is a sort of "hospital," as every House of God is a "hospital," a healer of the problems and ills of people, a restorer and builder of health unto people through the strength of the Spirit! And in these spiritual and moral "hospitals" should be found leaders and worshipers who, having been healed and renewed by the saving God, are used by him to bring healing to people and to the nations. What a thrilling challenge and responsibility! Is our House of God a place where people come to find true health, and are we the kind of persons to whom people come for answers?

AVAILABLE RESOURCES

In one place in *Pilgrim's Progress,* Hopeful is standing in the middle of the Jordan which he must cross to get into the promised land. He is standing in the roaring current, cold to the heart with its dreadful chill and conscious of the terror of its rushing. Christian is watching Hopeful with anxiety, knowing that he himself must also cross the Jordan. Then Hopeful calls back to Christian: "Be of good cheer, my brother, for I feel the bottom, *and it is sound."* When life kicks back, you can find a person or the Person who has found the rock-bottom of life to be sound.

When life explodes in their hands, many people try to run away and escape. Some of them seek to drown their frustrations and sorrows in liquor, others become drug addicts and numb the human organism into insensitivity, some try to lose themselves in a social whirl and entertainment merry-go-round, and others allow self-pity to grow into bitterness and to produce a martyr complex. None of these is an intelligent approach to or handling of life.

The Christian way to handle life is to "redeem the time," make the most of every situation and opportunity, and to seek resources that will help us to win out. One of the resources that all of us have in more or less degree is *character.* Your reputation is what others think you are, but character is what you actually are. Character will largely determine our reaction to the boomerangs of life.

The late Lou Gehrig was named the Iron Man of baseball. Other players came and went, but Gehrig seemed to go on forever, playing one-thousand, two-thousand and three-thousand games. He was regarded as the well-nigh perfect human physique. But suddenl he was forced to retire from baseball when it was dis covered that he was afflicted with an incurable creep ing paralysis and that his days were numbered. Tw positions were offered to him, one paying $6,000 year as parole commissioner of New York city, an the other paying $30,000 a year. He accepted th $6,000 offer and declined the $30,000 offer because i would entail the use of his name over a large and popu lar restaurant and drinking place. He said: "It didn' seem the right thing to do. I wouldn't actually hav had anything to do with it in the first place; and some how I didn't want my name in lights over a place lik that." Lou Gehrig spent his remaining days in helpin others. He transformed his crash into a conquest. Th amount and quality of character we have will form ou attitudes toward life.

SELF-DEDICATION AND FAITH

The second resource in time of difficulty is *dedica tion to a cause.* A complete committal will hold u steady on our course and will make us persist in spit of failure. After Pierre and Marie Curie had com pleted 486 exhausting experiments in search of radium Pierre cried out in despair: "It can't be done! I tel you it can't be done. Perhaps in a hundred years bu never in our lifetime." Marie's patient reply was: "I it takes a hundred years it will be a pity, but as long a I have breath I shall work to find it!" Persistence wa rewarded, for some hours afterward they came to it discovery. Self-dedication to a great and a good caus is sure protection against the failures of life.

The third resource is *faith* which opens up to us th power and the will of God. Faith keeps us steady loyal and triumphant. The large ocean liners an airships of today have in them gyrostabilizers whic steady the ship on its run and the airplane in flight The large ocean liner can plow through the wave during storms while the passengers are scarcely awar of the tumult. The gyrostabilizer develops a power ful stabilizing force which enables the ship to trave as if the ocean were calm. So faith is the powe given within so that a person can maintain stability through all of life's crucial experiences. It brings to u the peace that passes all human understanding an makes it possible for us to ride out any of life's storms

Jesus Christ lived the *steadiest* life ever lived. H faced all the severest kick-backs life could offer—ugli ness, sin, lust, greed, ignorance, loneliness, treachery sorrow, suffering, death. He mastered them all becaus his life was completely committed to God throug faith. He said to his disciples: "In the world ye shal have tribulation, but be of good cheer; I have overcom the world." Though the days were evil, he "redeemed the time and God made him the Redeemer of mer He redeems all those who look to him in faith, an helps them in turn "redeem" their time.

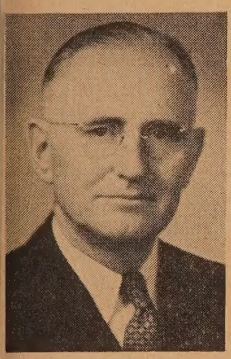
When life kicks back, ask God to give you power t face the situation with intelligent understanding, t make the most of your opportunity both in good and i evil days, and to hold you steady by faith in Christ wh overcame the world.

'Believe Also in Me'

By G. S. NICHOLS

Believe in God; believe also in me. John 14:1.

THIS TEXT may be easily divided, like Caesar's Gaul, into three parts: Believe—Believe in God—Believe also in me. It is imperative both in form and in content. Let us think together and try to see just what the Master meant by this exhortation.



First—*"Believe."* Jesus never minimized the importance of beliefs. He saw too many people floundering and stumbling through the dark without faith. We hear a lot of impractical nonsense today about practicality. People are saying: "Don't bother about beliefs; get on with the work." What work, and why should we get on with it? When you attempt to answer these questions you get back into a man's basic beliefs. If you don't answer them, you are apt to become a busybody, "making much ado about nothing"; or the meaning may drop out of all human endeavor and leave you old and cynical, even in youth. Beliefs tie the loose ends of life together and bring unity and purpose into existence.

A man asked the Duke of Wellington how he prepared a speech. He answered: "I don't prepare a speech; when I am called on to speak I just jump in and start splashing around." Some people try to live life like that; they just jump in and start splashing around. Sometimes they make a pretty big splash, and onlookers may be momentarily impressed by the splash; but not for long, for neither the splasher nor the splashed can be long impressed by a splash that is only a splash, "full of sound and fury, signifying nothing."

BELIEF AND CHARACTER

Someone heard a friend of mine preach in a distant city. I asked him about the sermon. He replied, "I never heard a man say nothing so beautifully." I hope that was a poor appraisal of the sermon. I hate to think that my friend merits having so devastating a criticism leveled against him. Think of a man standing in the pulpit in a time like this saying nothing beautifully—using empty words that do not come out of burning convictions—just splashing around.

When Harry S. Truman was elevated to the presidency on the death of Franklin D. Roosevelt, a newspaper man with an unerring sense of the essential asked him, "What do you believe in most?" That question probes to the very core of a man's character. It determines what he is and what he will do. It determines whether life sings or sags. One man, who has stood up to much, testifies: "I don't think I could have kept going if it hadn't been for my conviction that honor and decency belong on top in life." Do you believe that love and not hate belong on top, truth and not falsehood, faith and not fear, good and not evil? Do you believe that when a man is doing right he is going with the grain of the universe, and when he is doing the wrong he is bucking the universe, lifting his puny arms against the Infinite? Are your ideals rooted in ultimate reality?

Harry Emerson Fosdick says: "Whoever discards religious faith should appoint a day of mourning for his soul, and put on sackcloth and ashes. He must take from his life the greatest thought that man the thinker ever had; the finest faith that man the worker ever leaned on; the surest help that man the sinner ever found; the strongest reliance that man the sufferer ever trusted in; the loftiest vision that man the lover ever saw; the only hope that man the mortal ever had."

"Believe!" the Master urged. Do you have any great beliefs around which to build your life?

BELIEVE IN GOD

Second—*"Believe in God,"* said Jesus. Is that what you believe in most? Is your faith anchored in the goodness and greatness of God? Can you say and sing with Martin Luther:

> A mighty fortress is our God,
> A bulwark never failing:
> Our helper He, amid the flood
> Of mortal ills prevailing.

Luther sang that great hymn into the face of every storm that beat upon his life. When the days were difficult, the opposition fierce and the burdens heavy, he and his friend Philip Melanchthon would sing, "A mighty fortress is our God." Luther believed that and he lived it. Someone asked him: "When the whole world turns against you, where will you be then?" He replied: "Just where I am now, in the hands of God."

Paul was put to the test again and again, but his faith failed not. Read the account of his sufferings as reported in his second letter to the church at Corinth: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Yet in the face of all this he cries out: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

WHAT FAITH DOES

Here was the secret of Paul's courage and strength. He never doubted. You cannot break a man until you break his faith. Bishop Quayle used to say that when he stood by Paul he felt like he was standing by one of the pillars that hold the sky aloft. He was. Men of faith

keep the sky from caving in on us. Build your life on the greatness and the goodness of God!

Can you say with John Wesley, "The best of all, God is with us"? After a long life of outgoing goodness and service, death came to Wesley in a quaint little chapel on City Road, London. In the evening, as friends stood around his bed, he said to them: "The best of all, God is with us." On through the night he kept repeating that; and even after they could no longer hear him speak, they could still see his lips forming the words: "The best of all, God is with us." That is the great good news we need to proclaim to a confused, frightened, suffering world. God is still with us. Believe in God!

WHAT BELIEF IN CHRIST INVOKES

Third—*"Believe also in me."* I want to emphasize this especially. How much do you believe in Christ? Do you believe in him so much that you want to see his spirit dominant in all our institutions and in every area of life? Historically our attempt to Christianize life has been spasmodic and spotty. We have been quite Christian in some areas of our lives and in other areas we have been as pagan as the devil. It is time for Christianity to advance on all fronts to the conquest of every area of the world.

As I walked one day through the student lounge of our church I saw one of our girls standing with her back to me and looking out the window. When she finally became conscious of my presence and turned to greet me I noticed that she had tears in her eyes. She informed me that she had been to a meeting the night before and had "gotten saved."

I replied: "That is wonderful; but, pray tell me, why you are weeping instead of rejoicing?"

"I'm weeping," she said, "because I'm afraid that the young people of our church are not saved."

I urged her to sit down and explain her fear. "Compare our young people with these other young people 'who are saved'; as to personal conduct, quality of life and commitment to Christian ideals, are they kinder than our young people?"

"No, I hadn't noticed that."

"Are they more generous? Are their pocketbooks saved too?"

"I haven't been around them enough to know whether they are more generous than our young people," she answered.

"Are they crusading for great causes? Are they pitting their strength against the economic, social and political evils that are tearing the heart out of our civilization?"

"I'm not sure that they are; but, Dr. Nichols, you ought to hear them pray. It would do your heart good."

"I'm sure it would," I said. "God knows we need men and women of prayer in our churches. But tell me: for what are these young people praying? Are they praying for the San Francisco Conference?" The allied nations were just then struggling to create an organization to preserve the peace of the world for all time to come. "Surely this momentous cooperative effort to save the world from the madness and utter destruction of another war must not fail! Are these 'saved' young people praying fervently for its success?"

"No," she said. "I have never heard them praying for the San Francisco Conference."

Then she looked at me through her tears and asked somewhat pathetically: "Pastor, do you think I should go back to these meetings?"

"I certainly think you should go back," I said—"to evangelize the evangelizers. These young people have a warm, personal religious experience, but they have no social vision. They have a sure sense of God in their lives, but they aren't going anywhere with him. You go back and try to hitch their religious emotions up to something creative and constructive; induce them to bare their souls to human need; send them forth into the fields of social conflict, economic adjustment, politics and international affairs, calling all men to be Christian in all their attitudes and relationships."

Do *you* believe in Christ enough to want to see him Lord of all life? Do *you* believe in him enough to invest all you have and all you are in his cause?

Karl Marx insisted that one doesn't believe unless he is willing to act on his belief. Jesus emphasized that same idea. "And why call me, Lord, Lord, and do not the things which I say?" "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Margaret Sangster was invited to address a youth rally in London some years ago. It seems that she didn't quite know the nature of the gathering until she arrived at the hall. She found it filled with communist youth. They were eager, dynamic and terribly in earnest. At the close of the address she noticed one lad whose shoes were worn out; his feet were on the ground. Margaret Sangster said: "Young man, could I give you the price of a pair of shoes?" "You most certainly can," he replied, "but I can't use it to buy shoes—not just now; our cause needs so much money for literature, we can't be thinking of shoes."

Can our kind of Christianity compete with that kind of communism in our world?

HE IS THE WAY

To match the desperate needs of this epochal hour God must have Christians who are Christian to the fingertips. Who will dare all and do all for Christ? Who "will follow him through heaven and hell, and earth and sea and air?" Bishop William Fraser McDowell said: "The ease and flippancy of half-way reliance upon and half-way loyalty to the half-gods have got us into our present trouble." The way out is the way of complete consecration to Christ and his ideals. Do you really believe in him? Are you willing to base your life on his teachings? Are you willing to invest your life in his cause?

Borglum, the famous sculptor, tells how he prepared himself mentally for carving one of his statues. He says: "I saw every known photograph. I read every book about him. I looked up many who had seen him. Then I had my own mental picture and reproduced it."

What kind of mental picture do we have of Christ? Are we trying to reproduce him in our lives? "Believe in God; believe also in me."

'Focus'

By Charles F. Jacobs

THERE is a new novel entitled *Focus,* by Dr. Arthur Miller. Laurence Newman is a modest gen- e clerk who, because of an eye defection, is forced to t glasses, and is hounded by the thought that spec- cles make him "look Jewish." He spends his days in misery and humiliation. Terrible things happen to him. He loses his job on account of his looks and for the same reason has difficulty securing another position. The last straw comes when he discovers that he is actually mistaken for a Jew and subjected to persecution, even by his next door neighbor. To reveal his Christian credentials, Mr. Newman is tempted to join a local hoodlums organization which has as its objective the imination of all Jews in the community. He learns hate and mistreat the Jew, though he can give no tional explanation for his behavior. His problems come more acute. At last he gets a new focus on fe. He sees that love, not hate, is the answer to the roblems of this atomic era.

My whole sermon lies in that story. We are con- antly being bombarded by plausible slogans. You are hat you eat. You are what you wear. You are what ou think. This book is a terse reminder that "You re what you see." Or, "As your focus is, so shall your fe be." Let us try to make sure this morning that ur view of life is not circumscribed by jealousy, ha- ed or prejudice.

I

How large ought one's focus be? Large enough include all sorts of people. In a recent cartoon Bill auldin reveals the tragedy of the parochial view in usiness. Willie, one of the cartoonist's famed char- cters, has entered the office of a business man. On he office wall above the manager's desk hangs a amed copy of the Constitution of the United States. n reply to Willie's application for a job, the boss ays: "If you hate foreigners, and don't want too uch money, we'll try you out."

We think that is an exaggeration. Yet a similiar ttitude is reflected in the effort of the head of the merican Federation of Musicians to prevent radio ations from broadcasting any musical programs from broad, except Canada. Ironically the desire to get ack to normalcy is given as an excuse for the drastic rder. We may like to think that such provincialism representative of only a few in American life, yet does exist; and so long as it exists, we dare not gnore it. The parochial view of life is a fearful thing encounter, whether in church, business or a labor rganization.

Let us look at this narrow focus upon life alongside the world view of Jesus. No one was ever intentionally excluded from his line of vision. In his vocabulary there was no such word as foreigner, but all were children of the Most High. He saw the lame and the blind, the rich and the poor; he saw children playing in the streets and pretentious men praying in the market place; he saw taxgatherers and publicans, saints and sinners; he saw the housewife sweeping the floor for a lost coin and the prodigal son in the swine pasture—all humanity came within his line of vision. His enemies charged him with conduct unbecoming a gentleman. "Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners."

Our Lord's focus upon life was as wide as human need. No one who came to him for help was ever thoughtlessly turned aside. The mass of living, rotting flesh, crying from the roadside, "Jesus, thou Son of David, have mercy on me," did not escape his notice. It was never written of him that he passed by on the other side.

Occasionally our preoccupation with material things blinds us to the human drama. We see bonds and real estate, ascending and descending bank accounts, but our eyes are holden to our brother's need. Such folk miss the sweet of life; they live behind locked doors. Yet the narrow view of life is always capable of expansion. The late William Lyon Phelps, in his *Autobiography With Letters,* introduces the reader to hundreds of interesting people. He was acquainted with the great and near-great in literature and art, but he also knew people in every walk of life. Prize fighters, movie stars, statesmen, politicians and multitudes who "the straight, hard pathway plod" made up his ever expanding circle of friends. No section of the newspaper ever escaped his notice. It was a practice of his life to read something on each page of the daily paper—comics, sports, financial, news, society, editorial and technical. You too, by conscious effort, may add width to your line of vision. It is the breadth of one's focus, the ability to see and respect all sorts of people, that gives interest and zest to life.

II

To the dimension of breadth one must add depth. Jesus loved people, not for what they seemed to be on first acquaintance, but for what they could under favorable circumstances become. He had a kind of spiritual X-ray vision. He saw, beneath the coarse, weather-beaten face of Peter, a good mind and boundless energy, which he believed could be harnessed for the advancement of his program. So he called Peter to become one of the Twelve. Underneath the deceptive facial mask of the slattern, obscene Samaritan woman, Jesus saw a troubled heart, a yearning for a better life and the enthusiasm of an evangelist for the Kingdom.

I implore you to make it a habit of your life to look beyond the surface manifestations to the inner purpose, the spiritual enterprise and the aspiring heart of your fellow man. When General Booth projected his plan for a Salvation Army, the timid countered, "But where will you secure workers?" Booth showed

them the night dives and saloons and said, "There." We do need a religion, as G. Bromley Oxnam has suggested, that sees beyond the corner saloon. Sometimes we cannot see beyond the color of a man's skin, the shape of his nose, the slant of his eyes. Only a Madonna could have seen the potential greatness of a little black baby, stolen from his master and traded for an old horse. Yet that slave baby became George Washington Carver, one of the world's most illustrious scientists. As a man Dr. Carver possessed unusual ability to see the latent possibilities of men and things. He looked at a handful of peanuts and saw dozens of valuable by-products. He looked at the ugly clay of the Alabama hills and saw gorgeous colors, and developed methods of extracting them.

Harlan Miller, in his daily column, "Over the Coffee," has written of the problems represented by the people on any city street. They all appear to be upon trivial errands, but their looks are misleading. For in the jostling throng there is a boy headed for his draft board, another for the physician's office to learn the results of the Wasserman test; there is a new widow and next to her a woman seeking a divorce; there is a man with an incurable disease and a little girl with the toothache; there is a lonely girl meeting a stranger down town and behind her a girl going to confessional; there is a couple trying to borrow money for the down payment on property and another family picking out a casket; and mixed up with all the rest is the safe-cracker and the fugitive from the law. Such are the problems masquerading behind unrevealing faces on any street in any city or hamlet. But sometimes we have eyes and see not.

Jesus had the faculty of seeing more than meets the eye. St. John declared that "he knew all men, and needed not that any should testify of man, for he knew what was in man." "Each face, dear Lord, a world." It is the depth of one's focus, the ability to see beyond the face to the heart, that adds to life the quality of sympathy.

III

But the full-orbed view of life must have more than breadth and depth; it must also have height. Without the upward look the soul is earthbound and man may appear to be

> But helpless Pieces of the Game He plays
> Upon this Chequer-board of Nights and Days.

But when we add to our focus the perspective of the Eternal, the struggle takes on meaning. Looking at our life through the eyes of God we recognize that we are not alone in our efforts to achieve the good life, but that there is a God who struggles with us. We mortals are impatient. We try to hurry up creation and sometimes our impatience drives us to pessimism, disillusionment and despair. But let a man link his life to God and his frustrations pass away in the certain knowledge that no labor is in vain, and no sorrow and suffering without compensation. Even when life is most bewildering, the man of faith knows that the Spirit of God is hovering over the darkness.

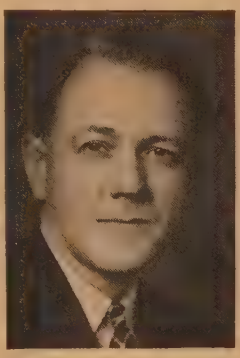
Archimedes, famed mathematician of antiquity, informed his contemporaries that if they were contemplating lifting the earth they must locate a suppor outside of the earth on which to rest the lever. It i height to our focus, the upward look, that shows u God—the fulcrum by which we may lift our impe fect lives ever heavenward.

We began by saying, "As your focus is, so shal your life be." Therefore let us strive to give breadth depth and height to our focus—breadth for interes depth for sympathy, and height for wisdom and unde standing.

What They Missed

By ALFRED W. WISHART

IN THE twenty-first chapter of the Gospel of S John there is an interesting grouping of disciple with which I would deal this morning. There are liste Peter, Thomas, James and John, Nathanael and tw unnamed followers. One of these latter has obvious written this addition to t original Gospel.



Among the missing were Ma thew, Philip, Thaddaeus, Jam the Less, Simon Zelotes an Andrew. The five mentione however, are interesting becau of what happened to them o that eventful day, and becau of the fact that they repres a cross-section of the inner ci cle. Here is Peter, the man faith; Thomas, often called t Doubter; Nathanael, the guil less Israelite; James and John, the Sons of Thunde However, I am not so much concerned with this grou as with what the other six disciples missed.

Peter said, "I'm going fishing." Why did he deci to do this when there was work to be done? Dr. A. Bruce in his volume *The Training of the Twelve* plies in this manner: they went to get food, to retu to the dear old ways, for recreation and solace after painful experience, for a holiday fatigued with sorro surprise and watching. To these I would add that th were all confused, wondering what to do next. Out the lake they could get a perspective that would he them in their decisions.

I

The six missing disciples missed three events. Fir that of the fun of fishing and the big catch—biggest the season. I am sure that the other men, all of who were experienced fishermen, would have been disa pointed in missing this great catch of 153 fish.

I have not done much fishing and am not able enter as sympathetically into this scene as some of y can, for you will feel a kinship with these fishermen their nightly vigil that continued an utter failure un dawn. But of this I am sure, they didn't spend t

in idleness. They could not have done so with so
things on their minds. Their calls, their reminis-
s of the Master, the promise of the Holy Spirit,
temptations to remain in obscurity rather than
ne responsibility with all its perils—these things
have been considered during the night. All the
ns that you can think of for not giving your life
hristian service, all the objections you can think of
ot becoming involved in the complexities and sacri-
of Christian leadership must have been considered
night. That was why no fish were caught; they
n't fishing very hard.

he conversation must have shaken them for Peter
dn't wait to get to Jesus, and the boat was hur-
y rowed ashore. They needed his reassuring pres-
. And how like them we are in similar circum-
ces! Only we are often slow to admit it, and even
er in seeking that presence. Whatever doubts they
have had about their callings were dispelled by the
t of Jesus. The experience of that morning quick-
l their purposes to continue following in the Way he
laid out for them.

he angler's art is a fine art. But the work to which
e men had been called is even a finer one, for they
been set apart "to catch men." To do this for
ist, the church and the Kingdom is the art of arts,
l there is a vast and crying need for more men and
nen to do this! Russell Maltby has written two
ginary letters one of which was supposedly writ-
by a man named Johannan, the commissioner of
s of the town of Magdala; the other in response to
supposedly from Zacchaeus, collector of taxes at
cho. Johannan, among other things, has this to
about his meeting with Jesus: "The more I looked
im, the more I wished I had never got into the
sed business, and the more I wished I could get out
begin again. We have missed our way, Zacchaeus,
I think since Jesus was here God has not altogether
us off!" To this Zacchaeus replied: "Strange that
id not know that I was lost until I was found. . . .
came and stayed with us. All I can tell you is that
shall never be the same again. Old as I am, I have
un again."

Would it give your heart a thrill to know your serv-
had done this for some man or woman of your
uaintance? There is much need for such services, for
ny have lost their way; many do not know they are
: for they have never heard of the better Way. You
! I must fish for them! They live across the street,
hey are at your place of toil; perhaps there is one of
m in your bridge club—you never can tell where the
ngry and needy are! What do you intend to do
ut such people? Are you to be among the missing,
among those who are catching men alive for Christ
l the Kingdom of Heaven?

II

The second thing these six disciples missed was the
of having breakfast with Jesus. I suspect that they
retted this to the end of their days. Somehow break-
t out of doors with friends tastes better, even if it
aining. I particularly like it by the seashore where
the rippling waves provide sweet music. To have started the day with Jesus by the lakeside—that *was* something!

There is a great and powerful symbol in this episode; we must learn what it means to start the day with Jesus for our bodies' sake, and for the soul's. There is an inner peace we must have if we are to be able to withstand the pummelings of the continual grind from morn to night. Prayer at the beginning of the day does things for those who practice it. Longfellow has told the story of Sandalphon, angel of prayer, described in the Talmudic scriptures. He stands at the central gate of the Celestial City, at the top of the ladder that descends to the earth.

> . . . listening breathlessly
> To the sounds that ascend from below;—
>
> From spirits on earth that adore,
> From souls that entreat and implore
> In the fervor and passion of prayer;
> From hearts that are broken with losses,
> And weary with dragging the crosses
> Too heavy for mortals to bear.
>
> And he gathers the prayers as he stands,
> And they change into flowers in his hands
> Into garlands of purple and red;
> And beneath the great arch of the portal,
> Through the streets of the City Immortal
> Is wafted the fragrance they shed.

To the poet this legend is beautiful and strange, haunting him more and more, for—

> . . . the legend I feel is part
> Of the hunger and thirst of the heart,
> The frenzy and fire of the brain,
> That grasps at the fruitage forbidden, . . .
> To quiet its fever and pain.

The object of prayer is to quiet the fever and pain, to enable us to gain peace of soul with which to face life's daily issues. How can there be peace in the world if there is no peace within our spirits? Quiet times are inevitable for those who would be able to endure. Beginning the morning with him is a spiritual necessity! I like this Morning Prayer by Ella Wheeler Wilcox:

> Let me this morning do something that shall take
> A little sadness from the world's vast store,
> And may I be so favored as to make
> Of joys too scanty sum a little more.
> Let me not hurt, by any selfish deed
> Or thoughtless word, the heart of foe or friend;
> Nor would I pass, unseeing, worthy need,
> Or sin by silence when I should defend.
>
> However meager be my worldly wealth,
> Let me give something that shall aid my kind—
> A word of courage, or thought of health,
> Dropped as I pass for troubled hearts to find.
> Let me tonight look back across the span
> 'Twixt dawn and dark, and to my conscience say:
> Because of some good act to beast or man,
> "The world is better that I lived today."

If people started their days with such a prayer on their lips, and its spirit in their hearts, more things would be solved than we dare dream of.

III

In the third place, the six absent disciples missed being witnesses to the reconciliation of Peter. There is an engaging parallelism in this incident, as pointed out by Godet, one of the great students of the Scriptures. It was while fishing that Peter was called to be a disciple; it was while fishing that he regained his right to minister again in Jesus' name. Peter lost his office by the side of a fire on a fatal Thursday night; he recovered it again by the side of another fire on this eventful morning. That day proved a milestone for Peter.

There is a play on two Greek words in this message. When Jesus said, "Simon, son of John, lovest thou me?" he was using a noble word for "love," but a word lacking in emotional depth. Simon answers with another word in which the emotional factor was very pronounced—a warm, affectionate kind of love. Twice Jesus used the former word; twice Peter the latter. Then Jesus changed and used the one Peter had used, and with it went his forgiveness for what Peter had done; with it went restoration to the inner circle again; with it went a renewed consecration. Peter was in the fold again! I would have you note that this is a question continually asked of us, and we had better have a good answer for return. Lovest thou me? What have you to say in reply?

This Peter is a changed man. Note that Jesus addressed him as Simon, son of John—deliberately avoiding, I think, the name Peter meaning "rock." For he hadn't been a rock. Now Peter's life is marked by modesty and godly sorrow. There is no bragging, no comparisons; he is not angry or irritated at the persistent questionings of the Master. Peter is patient under his examination, humble, chastened; there is no pride, passion or vanity. The night's conversation must have had something to do with this.

Dr. A. B. Bruce, to whom I have already referred, questions the interpretation that this incident occurred solely for the reconciliation of Peter. In fact, he feels that this had taken place earlier. I shall not go into his argument except to say that he feels that the main point of the encounter was one in which Jesus sought to challenge and stimulate the entire group. He wished them to face their new responsibilities. He wished to forestall any further doubts as to what they were called to do. To this moment they had been sheep; he was not sending them out as shepherds, as pastors. Their day of instruction was over; graduation had come for them; now they were to be teachers. Dr. Bruce feels that Jesus was impressing them with the fact that they were now adults in the faith, not youths, and that from dependency they were now to have authority and influence on their own merits.

Of course his point is right, for this is surely clear; yet there are sufficient indications, it seems to me, to insist that Peter's reconciliation was the main purpose of the incident. This colloquy with Simon had therefore a twofold purpose.

When we review the incident, we must note that it is a clear call to go to work. We cannot escape the challenge, "Feed my sheep." It is a call from inaction to action, from passive dedication to active service, from childhood to manhood in the spirit, from being babe Christ to acting as full-grown men in his stature. cannot evade, successfully, the implications of "T my lambs." We must come to this conclusion, as vo by Dwight Bradley:

I could not leave thee, Christ! For when I sought
To fling aside thy counsel, when I thought
That in my crazy freedom I should find
Some way of life for body, soul and mind
Better than thou didst teach, I heard thee say,
"Come back to me, for thou hast lost thy way."

I would not leave thee, Lord! For I am lame
From wandering, and the consuming flame
Of passion has gone out and left my soul
A smoldering ember, and the criss-crossed scroll
Of life ends as it started with the line,
"I cannot leave thee, Christ! For I am thine."

These men faced that fact then; they were caugh the contagion of his personality. Full recognitio their privilege came by the lakeside that morning. T went away from that experience changed men! H long is it going to take us to respond to this clear ca to rise up and follow him in a day when vast multitu have lost their way?

We cannot outlaw the atomic bomb, any more t we can outlaw poison gas or any other weapon destruction. We cannot limit its power. We can keep it to ourselves, for it is the product of scien thinking, and scientific thinking is something loc in the brains of men. It cannot be stopped or trolled.

Only a world law, which all nations obey, can vent it. But a world law is the product of w government. And this government is something we must achieve in our generation.

Clifton Fadima

Where do we go from here? That depends on w you do with your bewilderment and fear. Take fear of yours, this lot of yours, this bewildermen yours, this future of yours, face it with Christ you will find that it does not consume you. Ra do you master it as you follow the undiscour Christ in deeds of kindness, love, discipleship dedication.

Frederick K. Stamm

I am convinced that my life belongs to the w community, and as long as I live it is my privileg do for it whatever I can, for the harder I work, more I live. . . . I rejoice in life for its own s Life is no brief candle for me. It is a sort of splen torch which I got hold of for a moment, and I w to make it burn as brightly as possible before turn it over to future generations.

George Bernard Shaw

The union of faith and freedom is the essential ge of Protestantism. William E. Channin

The Peace Which sseth Understanding

By PAUL PARKS WALENTA

ce I leave with you; my peace I give unto you: not world giveth, give I unto you. Let not your heart ubled, neither let it be afraid. John 14:27.

E USE of this text in these days of peace may em unnecessary. We are supposed to have peace. years of war most of us are settling back to enjoy ee from the once disturbing threat of conflict. Our are not troubled or afraid—or are they? To be sure the open conflicts among nations for the most part have ceased, yet the economic and political struggles going on would allow us to believe that we have no peace, but simply war in a less violent stage. To become more provincial and look within our own nation with its strikes between the races or between vested interests, we have no peace. If we are to consider the large crowds attending lectures dealing with the problems of liv-

ve all must confess that in many of our lives is no peace.

d yet once again we come back to that strange of Galilee. The time is evening on that last fate-lay. Already the undertow of the scheming cians and priests is mounting to its climax. Our er knows that his hour has come. About him is disciples. And he, with penetrating insight into ul of man, senses their fearful unrest as they dimly e his coming suffering. Such a moment during the vas comparable to the eve of an invasion, when all till and quiet, yet the very silence itself sharpened ner conflict within the man. It was then, at such a nt before the chaos, that he spoke these reassuring s of our text: "Peace I leave with you; my peace unto you."

hat did Christ mean? Why was this his peace, and iat of the world? And if it be a gift, how can we e it and thus find that inner harmony of mind is the crying need of all mankind today? Herein ir problem for this morning hour.

I

nsider then the first kind of peace which Christ vith us—the peace of the cleansed heart. Whenever stand in the presence of Christ, as did his disciples, thing remarkable takes place. His matchless good-of life becomes the mirror of self-knowledge. To im is to see ourselves. It is before that mirror that ass from a knowledge of outward appearances to a r recognition of our inner sinfulness. When we t truthfully the reflection of our lesser selves in the mirror of Christ, we begin the quest for the peace of the cleansed heart. As Dr. William Osler has said, "Confession becomes a vaccine against all morbid poisons left in the system by the infections of yesterday."

Most of us remember the story in Lloyd Douglas' best seller, *The Robe*. Go back in your imagination to that scene after the crucifixion where Marcellus in his drunken orgy slumps upon his slave Demetrius as they remove the blood- and sweat-stained clothing. The pain of conscience already was biting. And listen in that moment of privacy to his confession. "I'm dirty," he mumbled to himself. "I'm dirty—outside and inside. I'm dirty and ashamed. Understand, Demetrius, I'm dirty and ashamed." That is the reflection all men get when they see themselves before the mirror of Christ. The words of Peter, "Depart from me; for I am a sinful man, O Lord," become our very own. So we too must confess in our moments of privacy with God all our vain thoughts of self-pride, all our deeds of selfishness; yes, all our lack of the goodness of Christ.

But such confession, to have meaning, must be coupled with repentance. Marcellus later on at the banquet, you remember, wore the Robe for the first time—only to have the memory of the crucifixion stamp its sorrow more firmly on his heart. Casting it off his shoulders was essentially an act of bitter regret—to have done with the thing. But it could not be erased. And in that struggle for inner peace we can almost hear him crying: "Why, why did I do that?" Such are the emotions of the truly repentant heart, realizing and regretting its error, yet finding no way of escape from the memory of it. Am I too bold in saying that we too must come to repentance? Our nation, for its past greedy monopolies of the world's goods; our communities, for their neglect of the poor and ill housed; and even ourselves, for all our acts of unbrotherliness. Repentance must go with our confession.

But is this enough to give us the peace of the cleansed heart? Or are our hearts still storm-tossed? The Greek meaning of the word "troubled" in our text is just that—storm-tossed. Surely, if any man was storm-tossed, Marcellus was. In Greece and in Rome the memory haunted him day after day. Finally the inner turmoil of conscience reached its climax. Death itself appeared to be the only means of escape. But to gain the dagger of death it was necessary to remove the Robe of Life. In that moment of supreme courage he touched it. And in the touch the change began. "He arose as if in a dream," we read. "He felt a curious elation; an indefinable sense of relief—relief from everything. A great load had been lifted. He wasn't afraid any more. Hot tears gathered in his eyes and overflowed." Marcellus had gained the peace of the cleansed heart. The Robe of Christ had worked its mystery of pardon. It had become his means of forgiveness.

To stand before the mirror of Christ means despair unless there is pardon. "How many times shall a man forgive? Seven, nay, but seventy times seven." So Christ's answer reveals God's pardon to all men. To have faith that God does pardon the truly penitent heart, and in prayer to experience its cleansing power in our life—that

is to gain the peace of the cleansed heart. The gift is not of the world, for the world which is itself sinful can never pardon our sins. Pardon from our sins must come from God. He alone can give peace. He alone can quiet the storm-tossed waters of our hearts and give us calm. "Though our sins be as scarlet they shall be as white as snow." "Peace I leave with you; the peace of the cleansed heart I give unto you."

II

Let us note the second kind of peace Christ left with us—the peace of the captured will. All men are captives. You and I are captured by something. Whether our conquerors be prestige or money, our work and family, our hobbies and pleasures—whatever they may be, we are all captured by something and we live under its influence. The important question, therefore, is not whether we are to be captured, but far more fundamentally, what captures us.

The strongest and most frequent conqueror of man has been man himself. Man always has become a captive to his own selfish will. The words of Christ in our text, "Not as the word giveth," are essentially a realization that the world about him was captured by its own selfishness. And as such it was storm-tossed, and could give no real peace. Indeed, that is true; the life lived in captivity to itself is storm-tossed. When it competes with another such life, neither will yield, and conflict inevitably results. Even that great saint of the church, Francis of Assisi, in his early youth was captured by himself. Military glory, selfish sensual pleasures, feudal power and excessive wealth—these were his conquerors. He too found no peace from such a world as that. But we do not have to go that far into history to find support for such a thesis. Our own world is basically one in which man is captured by himself. It is as true among the nations as it is in our own lives. Could this national and personal selfishness be the reason why the world is storm-tossed? You will have to answer that.

We do know, however, from our personal experience that we cannot live the storm-tossed life very long. Conflict with one another and within ourselves must yield to the calm waters of cooperation. It is when we realize that something is basically wrong with the selfish way of life that we begin our quest for the peace of the captured will. Saint Francis saw this and facing the scorn of his young friends he denied his past life. He searched for a higher and more noble conqueror. It was then that he committed his will to Christ. I wonder how long it will take the world to do that. Perhaps, by now, some of us see the failures of the selfish way of life and have turned to Christ for the solution. Yet turning is not enough. Commitment is but a pledge and words are cheap.

Saint Francis went further, and so must we. The quest never ends here. Saint Francis did more than yield to Christ. He walked with him by day until Christ bound his will with ropes of love. Christ *captured* him. In that captivity he found peace. Thus we have evidence of one of the noblest lives in the Middle Ages whose ideals of love, brotherhood, unselfishness and service bore fruit. Thus was the life of that saint—that life, which Sabatier, his famous biographer, said, "brought Christ th hundred years closer to us." He found the peace of only in union with his will. We too must be captu Christ. His example must control our wills so th life of selfishness yields to a life of love. The e will of God in Christ must become the ultimat queror of all that we are.

You and I are captives. We are captured by things. Too frequently we remain storm-tossed a to find that inner harmony of Christ's will. He g his disciples this matchless gift. He waits to g to you. To deny the selfish life, to yield to Chris to follow him in union with his eternal will—tha receive his peace which is not of the world, but of "Peace I leave with you; the peace of the capture I give unto you."

III

Observe the third kind of peace Christ left with the peace of accepted pain. To follow Christ in har with his will is to follow him to the cross. Meet h the Sea of Galilee, on the dusty road to Jerusalem, temple, and follow him—you inevitably follow h Calvary. There we see the bitter, hard, cruel p his death. The cross means the nails, the wounde the sponge, the long slow pull of death. It means s ing at its highest. It means the pain of the st millions in Europe. It means—but who am I to say the pain of the cross means? How foolish it seem who have experienced so little pain. Yes, I can c with the words of Paul Garen as he wrote in his *B Diary* on May 28, 1942: "Before the war when I t about pain and death, I could never altogether d the feeling that I talked as a dilettante." So I Only he can add: "Now that I have looked on de the war and in the escape a part of that apprehens gone. But I have only looked on death, I have not Such are our limitations.

You ask, then, how can peace be had along with Pain itself would seem to be the dominating em True. Pain by itself is suffering at its worst. B further. There are two kinds of pain. To use a h illustration. Most of us have had a festered finge was swollen, colored, sensitive. It burned with Now that was pure pain. But the doctor with his s cut the festered finger. We accepted his knife and cepted the pain. Here was something different. I pain, yet there was also an emotion of inner calm. peace we had came from the fact that the doctor was an act of healing. It would ease us and fina would heal the sore. Such in part is the peace of acc pain.

Now apply this to the cross. The pain of the fes finger was there. That was pure pain. Yet, mixed it, was an inner peace which enabled Christ to e so heroically. The world was in sin just as the fes finger was corrupt. Christ accepted the pain of the on the cross in order that his suffering might he world. He bore the pain of the cut in order that through him might heal this festered world fo Under the compassion of so great a cause as th gained the peace of accepted pain.

s it is that Christ's influence in the lives of men vhatever it touches. It drains all sin away. It s man to God. To follow him, to be a Christian, llow him to the cross. Like Paul, we too must e fellowship of his suffering. We too must accept n of sacrifice. Only through us can God heal this and draw all men unto him. "Ye are the salt of th. Ye are the light of the world." To accept the hip of his suffering—that is to receive the peace pted pain. "Peace I leave with you; the peace of d pain I give unto you."

IV

ally, let us mark the highest peace Christ left with e peace of the eternal soul. The cross in itself defeat. It was the victory "of the world" over st that was in the world. "He was in the world, e world knew him not." The scheming politicians riests had been stronger than Christ. They had ed even him. They had nailed him and all that he for to the lowly cross. He was really the fool—the –the dreamer; theirs was the true way of life. elfish man—for they were essentially that—was the nan after all. To live of the world was to find But was it? But is it? The storm continued and ntinues. Man was and man still is tossed back and by his own selfish desires. The world remained, and emains, without his peace.

e Christian is never left in such despair as that. nows that something greater took place on that r morning. A higher victory was won. The power rist's resurrection broke the very bonds of sin. Man have peace now. No, the scheming politicians and s were not the final victors. They never are. Christ till alive. His goodness won out despite even death . His life was the victory over sin which freed and rees every man who follows him. Christ still lives. ves for eternity.

ne resurrection went further to gain the victory, not over sin but over death itself. It was not the end. as but the beginning, No greater faith has ever within the human soul. To live for eternity with —that was the reality which inspired those early stians. So we today, if we commit ourselves to him, ive in eternity even in time. We can live in time yet in eternity. As Gladstone, the famous English sman, once said, "I can see all things under the t of eternity." Our lives do have an eternal nature in them. Personality will conquer even death. ugh the storms of the world beat around us, we can have this calm. Surely this is the highest peace.

he resurrection also showed that God was still r. He was, and is, working through history with a ne plan. He calls all men and especially us as Chris- to share in that meaning. His purposes are eternal. s from the beginning to the end. God rules. Despite war, fear, persecution of our day, he reigns. So the of the storm-tossed soul yields, even in days of chaos, he calm of the eternal soul. To have this faith and e is to gain the peace of the eternal soul. Then we can in the words of Von Schlegel's great hymn:

Be still my soul, the hour is hastening on,
When we shall be forever with the Lord.
When disappointment, grief and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still my soul; when change and tears are past
All safe and blessed we shall meet at last.

"Peace I leave with you; the peace of the eternal soul I give unto you."

Amid the struggles of men and nations all over the world there is no real peace. Within our own nation we have no real peace and even within ourselves we must confess we have no peace. The storms of hate were rising to their climax about that strong Man of Galilee. The hearts of his disciples were storm-tossed as they foresaw his coming suffering and death. In that moment amid the chaos and confusion of the hour he spoke these words.

We all are living in such a time. The storms of international competition, national strife and personal greed are beating around us. They are rising and will continue to do so. The storms of greater crises may soon be upon us. As we pause in such a moment as this these words of our text should find new meaning for us. Christ's words speak to us now as they did to his disciples. The peace he left with them is the peace he leaves with us now. To become clean in heart, to be made captive to his will, to accept the pain of his suffering and to hold faith in the eternal soul—this is to receive his peace which is not of the world but of God himself. Here is the peace which passeth all understanding. Here is God's answer to the crying need of all mankind today.

By now it should be evident that no nation can long possess any atomic secrets. Science cannot be limited to national boundaries. Nuclear energy can and will become the possession of mankind. Any nation or people that wants the blessings of peace and the possession of material goods must become zealous for similar rights for all nations and peoples. One world is not simply a slogan; it is a fact. Just as loyalty to any state of our union requires loyalty to the United States of America, so in the new age will loyalty to any nation require loyalty to a united order of the world. Local patriotism is important, but it is not enough.

Curtis W. Reese.

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, spelling books and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation.

Abraham Lincoln.

Permanent peace can now be secured if we will work for it. Increased prosperity with broader horizons lies before us. Greater development of the human spirit is the inevitable consequence of the increased responsibility for using our new powers. These are among the greatest of human goods.

Arthur H. Compton.

The Happy Pure

By AMOS JOHN TRAVER

Blessed are the pure in heart, for they shall see God. Matthew 5:8.

STRANGE and puzzling are the prescriptions for happiness which Jesus offers. Vastly strange to our modern ears! Listen: "Blessed are the meek, the mourners, the merciful, the pure in heart," and to make the paradox complete, he adds, "Blessed are the persecuted for conviction's sake."

We must think the thoughts of Jesus after him before we can accept the Beatitudes. Statesmen, scientists, news commentators and columnists are talking about our need for a return to the Sermon on the Mount. Do they really know what they are saying? If they do, it means an entire reversal of our standard of values.

Just now our special attention is given to the sixth Beatitude: "Blessed are the pure in heart, for they shall see God." If we can understand this "Blessed" we shall have the key to all the Beatitudes of Jesus.

I

If Jesus had said, "Blessed are the pure," we would know just what he meant. It would be a prescription sadly needed for our times, and for our nation. Lust is poisoning the streams of American life. The philosophy of dirt corrupted France until in her hour of crisis her strength was gone. That same philosophy is at work in every area of American life today. Broken homes, juvenile delinquency, crime waves, unspeakable smut on stage and screen and in our modern fiction—all these are more than the natural fruits of a world war. They reveal loss of moral disciplines that took place long before the war.

The attitude of some of those who directed our armed forces was typical. Incontinence was taken for granted. It was considered a danger only to the body. Therefore prophylactics were issued and the implication was that lust is natural and normal and therefore must be made safe. We saw a sign posted in a prominent place in a wash room in a railroad station: "For Pro-paks apply to attendant."

"Blessed are the pure" would be a timely text for our day. Happiness is lost, not won, by indulgence in sin. Love and home and family never can mean the same to the young man or young woman who is impure. "The good, the beautiful and the true"—those are still the ideals for happy living.

II

It was the pure in heart to whom Jesus promised happiness. Purity in our relationships with others is only one of the fruits of a pure heart. For a pure heart is a single heart, a heart devoted to one purpose. an unadulterated heart—no cross purposes, no r tions in devotion. There is no real happiness f man who says, "I will follow Thee, but first

It is to the God whom Jesus knew so intimat are to turn for our life purposes. His will becon very center of our thinking. "Not my will, but is the creed of the single hearted.

When this way to happiness is accepted all the lems of conduct will not be finally solved for us shall not always have the wisdom to know his w us. Our prejudices will still blind us and the c sional will still be our refuge. If only the heart i in its purposes, God will understand. There marked copy of Thomas a Kempis' *Imitation of* among the books left by Edith Cavell who gav life for her country in the First World War. passage marked by her pen read: "Man comme the deeds, God weigheth the intentions."

"Once I did believe it my duty to oppose the of Jesus the Nazarene." So testified Paul Agrippa. "I shut up many of the saints in Jeru . . . when they were put to death I voted against . . . in my frantic fury I persecuted them ev foreign towns." Here was singleness of purp great sincerity. It gave the promise of the Paul now had been converted, turned about, and was ing all his energies to the Christ he had perse The Pharisees as a class were useless to the Kin because they were hypocrites, players of parts, i of heart. Only the pure in heart can be used by G

III

What was the goal for the pure in heart? *shall see God."* This is more than a promise for ete They will see God in everything. Just as Jesu God in the faces of lepers and lame men, blin paralyzed, so the pure in heart will find him in neighborly act of love and mercy. Just as Jesu God in nights of prayer, so they will see him i worship of God's house, in family devotions a quiet meditation over his word. Against the backg of the world's confusion and misery they will see the one single, unifying purpose in international o ization, in economic adjustment, in racial understa and in social planning. Justice and mercy will the thinking of all who realize the presence of G the world, though not *of* the world.

The confession of the pure in heart is "In hi live and move and have our being." Not eve fearful possibilities of atomic bombs can hide his "Back of the dim unknown, God is keeping above his own."

This God, whose face is revealed to the pu heart—what is he like? All that comforts us i knowledge of him is revealed in Jesus Christ. Paul thought of God he could say, "For me to l Christ, to die is gain." The Greek allows a still striking translation: "For me to live is Christ a die is more"—and it would be quite legitima supply the word Christ from the first phrase. would make Paul say, "For me to live is Christ

is more Christ." To the Christian this is the ıg of seeing God. Worship, conduct, life itself ıeir single hope in Christ.

dience to Christ, acceptance of his purposes for ıese are keys to lasting happiness. To see God is ish quest. It is not like the monastic goal of the e Ages—to see the "Blessed Vision" in some nal state of ecstasy. Happiness is a state of unsel- rvice for others, motivated by the love of Christ. all Longfellow's monk in "The Tales of a Way- ın." The monk was living for the blessed vision. sted and prayed upon his knees in his lonely cell ıd night. Every fiber of his being cried out for sion of the crucified and risen Christ. Then, one he was praying, it seemed as though a glory was showing on the wall of his cell and the figure of ırist seemed almost revealed. In an agony of hope ıyed the harder, but just as it seemed his prayer be answered the sound of the monastery bell clanging in upon him. Each day at this hour one monks was assigned the duty of carrying a bag ad out in the street to feed the poor. And this was his turn to go. With a struggle in his soul t his cell and performed his duty. Then reluctantly urned to his cell feeling thwarted and discouraged. came down the hall to his cell, he saw a great shining from the door and hurrying in he fell his knees before the vision of the Christ.

> And then the Blessed Vision said,
> Hadst thou stayed, I must have fled.

we have singleness of purpose before God we will od. We will see him in every relationship of life, ery human need, in every Christian duty.

t present we only see the baffling reflection in a or, but then it will be face to face: at present I earning bit by bit, but then I shall understand as ong I have myself been understood."

ıat is Jesus' prescription for eternal happiness—to im face to face.

What Is Protestantism?

PROTESTANTISM is an expression of the free spirit of man in search for God. It rests not on any external authority but on an inner authority, the authority of the Christian conscience as it is illumined by the Holy Spirit. Its origin is rooted in a desire for freedom in the soul of man and is based on the conviction that every person may have direct and personal contact with the Lord and Father of mankind.

Protestantism has a tradition of which it may be justly proud and of which no one need be ashamed. It has inspired democratic government. It has fostered education. It has stood for the separation of church and state. It has fostered basic morality and a sense of the personal accountability to God.

While its diversity has been its weakness it has also been its strength. Each group within its fellowship has been a witness to its own special conviction of religious truth and each has contributed to the insights of all. The unity of Protestantism is found not in ecclesiastical organization but in oneness of spirit with Christ. Out of its life has come the ecumenical movement.

Protestantism needs no apologies; it asks no defense. It is strong in the Truth that makes men free. It seeks not to attack the faith of others but to witness to its own deep convictions. Towering above the tumult of our times, it calls man to reassert his regal dignity and to live and serve, free and untrameled, in the realization of the eternal purposes of God.

ALFRED GRANT WALTON.

IF you have built castles in the air, your work need not be lost. That is where they should be. Now put the foundations under them. H. D. THOREAU.

WE LIVE in a world in which the only certainty is the certainty of change. ALBERT W. PALMER.

A Pastoral Prayer

By MARSHALL WINGFIELD

UR FATHER, when we do not affirm Thy knowledge of us and Thy care for us, the universe mes purposeless and accidental, possessing force and on, but blind, heedless and meaningless. We our- s become chance and momentary bubbles on a shore- remorseless sea. But when we affirm Thy knowl- and care, the universe becomes alive and radiant atom to sun, and our lives take on meaning.

ur spirits cry out for Thee. Our natures stand in of Thee. Our hearts are restless until they find se in Thee. No demand of our souls is deeper or e inextinguishable than the demand for Thee. Our on cries out for an answering Reason in nature. Our ds seek order and unity and cannot rest in disorder. yearn for harmony and cannot rest in discord. We long for beauty and cannot be satisfied with ugliness. We desire truth and cannot rest in falsehood. We hunger for right that is immutable and eternal and we cannot rest in wrong. We yearn for companionship and cannot rest in loneliness.

We would know, our Father, how all these hungers and yearnings witness to Thee. We would no more doubt Thy knowledge of us and Thy care for us than we doubt the existence of bread for our physical hunger. There are voices within and without that call us to Thy love and care. We can no more do without Thee than plants can do without the light. We cannot outgrow our need for help higher than ourselves. Forbid that we should ever speak lightly of our dependence on Thee. Amen.

The Preacher's Emotional Weather

By ARTHUR WENTWORTH HEWITT

THE PREACHER'S most acute problem is the man in the pulpit, especially in his mental attitudes and his emotional weather. One of the best effects of our high degree of training for young ministers is the poise and self-mastery it confers; those inner defenses against needless fears and sensitiveness. With us who grew up wild and untaught, it is not so. After a personal case-history of undue exaltations and more groundless fears, I was given such a ridiculous cure for my nonsense that I never wholly relapsed.

When I used to see people conferring together confidentially, even though I later found that they were planning some pleasant surprise for me, I would have a sensitive fear of secret hostility. Then one night came the Fourth Quarterly Conference at which Methodists used to discuss the preacher's return. In a pleasant "take-it-for-granted" way this question was passed over—too easily, I thought. Immediately on adjournment the district superintendent excused himself and made tracks for the Plainfield Inn. Now I knew it! He was secretly to meet the committee. He couldn't do it at the parsonage where he was guest. He and the powers of the parish were to write my *Mene Tekel* behind hotel doors and doom me before the impending bishop. I went home depressed in solemn thought, awaiting the tragic verdict. But imagine my emotions when a little later the district superintendent came in with an apology for his leaving so abruptly. He had left for the wash room!

• *Thought-Cliches That Annoy*

But even after a preacher gets mature enough to laugh at his juvenile terrors, he still may be scared out of his senses by whatever thought-cliché is temporarily epidemic. For example, the Zeitgeist has been active in dictating to the church its attitude toward the returning soldier. Fully recognizing the importance of the theme, a pastor with any common sense must also recognize that 90 per cent of what is said upon it is 100 per cent nonsense. The pattern runs: "The returning soldier is not going to be content with anything unreal [who is, pray?] and unless the church makes itself over he will have nothing to do with it." Therefore what? Such clichés are naive with sublime ignorance. They assume that the church has hitherto failed, which is just as false as the old assertion that the recent world wars occurred because of the failure of the church. A church which has preached Christ and taught ways of peace has not failed, just because the world has not followed it, any more than Christ has failed because it did not follow him.

• *Don't Fail to Be a Church!*

The cliché referred to errs too in assuming that there is a unanimous soldier mind, or that its existence would be conclusive if there were. There are just as many minds as there are soldiers. My own soldier boys have told me that they are embarrassed and disgusted by this well-meaning talk. With no fuss made over them they want to slip back quietly into their places in the church, very happy to be there. War is not exactly a means of grace. As for all soldiers returning to enter the church under any plan, it simply will not happen. As it was after the other war, many will return to leadership in the church, and more perhaps will avoid church. That is neither fault nor failure, if a church has been true to the gospel. The condition is much the same as it would have been in time of peace. If a church *has got to fail to be a church* in order to attract any group of men, then the very attempt to attract them would become wicked. What use is it to herd men as a gang unless in so doing we gather them to Christ?

Many churches are working their hearts out trying to bring the true faith of Christ to everyone. To say that these must be made over to please any class is not only nonsense; it is vicious. It would vacate the one object for which the church exists and betray the one need to which it would minister. The wise pastor may re-examine himself and his church in the light of Christ and human brotherhood, but he will not be disturbed by the vogue of a propaganda which knows so much less about his own obligations than he does. If thus far your church has been true, don't get the jitters because of the incompetent nonsense that has been voiced about the returning G.I.

• *Following the Vogue*

The pastor who has a self-acting automatic vogue-complex must watch himself keenly or the Zeitgeist will do all his thinking for him, and make ridiculous. The best current exa is in the widespread movement to the alter-centered, divided cha This is a beautiful and worsh type of architecture. Many chu are made for it and some can ta by remaking. But church archite is a sacred unit, and I have seen b tiful pulpit-centered churches ranged which have become so crated in the process that real wo was impossible; the result was crous in its hideous incongruity church-wide movement is al worth earnest attention to see wh in our own instance it would be the glory of God—or for the p delectation of the devil. Every tuary made ridiculous is the d bonus.

At times the problem of prope straint is terrific. When the Meth Church began its "Crusade Christ" it used everywhere a pi which was intended to represent C coming to relieve suffering huma But the Christ in the picture lo like some ruthless war lord tram the terrified poor in the path o ongoing destruction. The fea were a coarse and blasphemous cature of our Lord. It was so cult to keep from declaring in disgust how obscene I thought tha ture was! Yet because it might sacred symbol to some I did n simply held my peace and locall pressed the posters. (Utterance by way of illustration only, doe matter, for by this time the ar nightmare is forgotten.)

• *Many Kind 'Messo*

What a problem the preacher himself when it comes to balancin spiritual diet of the congregation have our own natural tastes in and thought. If our happy hu ground lies eastward, then be there are many trails toward horizon we may think we have letic variety enough though we w neglect north, south and west. gospel has not only many mess it has many *kinds* of messages. H nature is not only vivid, it is v Monotony of theme, tone or emot effect may exist in preaching is not at all monotonous in poi mental interest; but it is sur classify a congregation at last. Pegasus paw, impatient to go! T the spirit! While he paws, you p *to decide what new direction this*

e arena of a man's moods the *Here Now* may be defeated vain *Oh That* or *What If.* I stand in a church edifice will seat three hundred. Only ndred are present. They are scattered about. Vast empty ppear like ocean wastes around nds of their presence. Then I tterly of all those who might be . Their absence, the sight of the pews and the depression of this e thinking poison my soul with sm, and this kills the jubilant which might have gone like a to the one hundred eager ones e present. If these one hundred thered in a smaller room I have thrilled at the opportunity esented. Well, it is not less an nity because there is unused or more.

cently attended a "neighbor's Grange meeting. My own e was visited by another. The was crowded to capacity and ody was happy because so many resent. The next Sunday morn- s memory jolted me out of a sion. I do not often count my but there seemed so few in the urch that I counted and found ere in one church in a country nity there were twice as many as in the meeting of the es of two towns. Patiently Je- ught, no matter how few his ce (Nicodemus, Samaritaness). an we not be positive in soul, conscious, not of the absent, but privilege with those present?

• *'The Dark Night of the Soul'*

imaginative and sensitive minis- subject to strange moods. There uch he can do about it except t it out, knowing that it is only er. Like mists in the West High- of Scotland, it may hide the beauty of the mountains, but all it does not mar their forms. *The Dark Night of the Soul* by ia Harkness. (Thank you, Miss ness! You have a brother in own conference who has been) Let it be remembered only ve should not tie up these tem- depressions to a particular ob- nd thus let them make us do things. Say unto your soul: to it! Be as miserable as you ! But *don't you make miserable ork of God now committed unto charge!"* You will get over it. vork might not.

omas Curtis Clark writes beau- about "God's Dreams." Some- I lie awake with the Devil's mares. Yesterday was indigo lay. Every Monday I teach a (far too large for good instruc- in Northfield High School. Usu- am quite jubilant about it. Four ly voluntary classes in religion; and mine has eight more than one-third of the entire school—what a joy and opportunity! But yesterday somehow it did not click. There was no disorder. I just simply failed. I did not get home to their hearts at all; there was no inspiration; it was pearls before pigs. "O why bother with this local chore! Why not take this precious time to write another book—why not accept more invitations to distant states?" Why not turn these brats over to some laymen and be free of them? Not even darlings like Marilyn and Nancy, who I wish were my own daughters; not even noble lads like Albert and George, in whom I take such especial pride—not even they could keep me from being disheartened about the whole business. I wanted so much to be done with it all!

• *Cheer for Times of Depression*

But really, did I? Memories of more inspired hours came. Memories of grateful and loving letters, galleries of photographs of half a decade of graduates, visits like those of children returning home. Why, it is these youngsters who keep the breath of youth in me! I should have nobody to play dolls with if I gave them up.

Play dolls? Yes, it is this way: A little girl has her doll. Her tiny mind knows perfectly well that the doll is nothing but sawdust, fluff, wax and flax; but in her heart it is her own baby just the same. So my old cold mind knows perfectly well that these boys and girls are not mine; of little should I deprive them if I should die. But forasmuch as there is no longer a living child in my home, I just have to belong to them. Human dolls, perhaps, and my play that they are mine is like a shadow in a dream; yet for me they fulfill the promise of Christ, "I will not leave you desolate." The Roman fixes his eye on the crucifix because it makes him realize the image of the Savior. Son, borrowed for a season; daughter never to be mine—why do I love you so? You are my crucifix; you stand for one beloved, but long under the daisies and the snow. When thoughts like these begin to shine through my deep disgust of duty, the day breaks and the shadows flee away. I say unto me: "You fool, haven't you learned it yet? *Never make a decision when in a depresssion.*"

Besides, if I have a duty to do, does it too much matter how I *feel* about it? Who would be worthy the trust of a duty if he could not plod doggedly on, no matter how he feels? The road is there just the same—*even if it rains!*

Prayer of the Rural Pastor

By ARTHUR W. HEWITT

ALMIGHTY GOD, before whom the generations rise and pass away, we count all human attainment as dust and ashes when we remember the eternal majesty which is Thine; wherefore, keep us humble when we succeed, and let not our hearts be broken by the fame of others if we fail, but let us remember how swiftly we are all hurried on toward the Niagara of death, where all are one before Thee, "where the kings and the slaves and the troubadours rest."

Sustain us in all discouragement. In joy may we praise Thee, in sorrow may we love Thee, in temptation may we cling to Thee. Mete out all our changes in mercy; guide us around all strange turnings of the road and over all stony places, and let us not be afraid of the dark edges of Jordan. But when the gloaming comes, and there is no longer a place on earth where we may serve Thee, bring us safely home to our Father's house.

Glory be to Thee, O God the Father and Son and Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

From *God's Back Pasture*

• WHO'S WHO in THIS ISSUE •

For many years Rev. ORVIS F. JORDAN *has ministered* at the Community Church of Park Ridge, a suburb of Chicago, and earlier in his career was pastor of First Christian Church in Evanston, Ill. Mr. Jordan is one of the outstanding pioneers in the development of the community church movement.

Since 1939 Rev. MARION DE VELDER *has ministered* at Hope Church, Holland, Mich., an earlier pastorate being at Churchville, Pa. (Reformed Church). A graduate of New Brunswick Theological Seminary in New Brunswick, N. J., Mr. de Velder has pursued graduate work at the Divinity School of the University of Chicago for the past two summers.

Graduating from Morningside College in 1923, Rev. G. S. NICHOLS went to Princeton, then to Drew Seminary from which he was graduated in 1925. He pursued further graduate study at the University of Missouri, and at that time served as assistant pastor and director of student activities in the Methodist Church of Columbia. He went to Iowa in 1924 and has held pastorates in that state ever since. He is beginning his twelfth year at the Collegiate Methodist Church in Ames.

For five years Rev. CHARLES F. JACOBS *has ministered* at First Congregational Church, Waterloo, Ia. Following his graduation from Culver-Stockton College and the Chicago Theological Seminary, he pursued further graduate work at the School of Social Service Administration in Chicago.

Rev. ALFRED W. WISHART *was associate professor* of Bible at Washington and Jefferson College 1933-44, and served as chaplain there during most of that p He went to the pastorate of First Presbyterian Ch Warren, Ohio, two years ago. His later educatio received at the United Presbyterian Seminary in Pitts and at the University of Edinburgh. He is a neph Dr. Charles F. Wishart, former moderator of the byterian General Assembly.

A graduate of Duke University and Union logical Seminary, Rev. PAUL PARKS WALENTA has May 1 of this year been associate pastor at the Church of Bay Ridge in Brooklyn, N. Y. His fathe Presbyterian minister in Baltimore, Md. The serm this issue won the Jonathan Kneeland award for pr ing at Union Seminary last year.

Rev. AMOS JOHN TRAVER *is professor of pra* theology at Hamma Divinity School, Wittenberg Co Springfield, Ohio. Earlier in his career he minister St. Thomas Lutheran Church, New York, and the gelical Lutheran Church, Frederick, Md. He has several positions of leadership in his denomination an been commissioner to the Federal Council of Chu from the United Lutheran Church, also a member Commission on Religion and Health. He has publis number of books, chiefly in the field of young pe work.

Rev. MARSHALL WINGFIELD *is minister of the* Congregational Church, Memphis, Tenn.

Rev. ARTHUR W. WEWITT *is a famous rural p* of Vermont and author of *Highland Shepherds, Back Pasture* and other books.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

HAROLD B. WALKER, First Presbyterian, Oklahoma City, Okla. "New Men for a New Era." 2 Cor. 5:17—"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Matt. 9:17—"Neither do men put new wine in old wineskins; else the wineskins break, and the wine runneth out, and the wineskins perish; but they put new wine into new wineskins, and both are preserved."

DONALD K. MCGARRAH, Center Presbyterian, Grove City, Pa. "Little Sins." Matt. 12:36—"For every careless word that men utter they will have to answer on the Day of Judgment." (Amer.) Luke 16:10—"He that is unjust in the least is unjust also in much." (A. V.) Song of Solomon 2:15—"Catch for us . . . the little foxes, that are despoiling the vineyards." (Amer.)

HOWARD W. BURDEN, Henderson Memorial Methodist, Detroit, Mich. "The Mind's Dwelling Place." Phil. 4:8—"Now, brethren, let your minds dwell on what is true, what is worthy, what is right, what is pure, what is amiable, what is kindly—on everything that is excellent or praiseworthy." (Goodspeed)

ELDON H. MILLS, First Church of Christ, West Hartford, Conn. "Choose ye, therefore, life." Deut. 30: 15, 19—"See, I have set before thee this day life good; death and evil . . . therefore choose life, both thee and thy seed may live."

HAROLD C. DEWINDT, West-Park Presbyterian, York. "A One-Man Revolution." John 3:7—"M not that I said unto thee, ye must be born again."

HOWARD CONN, Plymouth Congregational, Minnea Minn. "The Tiny Importances of Life." Zech. 4: "For who hath despised the day of small things?"

ALBERT J. PENNER, Second Congregational, Hol Mass. "Venturing Beyond Our Charts." 2 Co 18—"For the things which are seen are temporal, the things which are not seen are eternal."

J. PAUL COLEMAN, Community Methodist, Mari Cal. "Will We Forget?" Psalm 85:8—"I will what God the Lord will speak: for he will speak p unto his people . . . but let them not turn aga folly."

SAM NADER, First Methodist, Many, La. "A Prea to Successful Living." Matt. 6:34b—"Let the own trouble be sufficient for the day." (R. S. V.)

RALPH M. REECE, Trinity Methodist, Superior, "You *Can* Take It With You." Matt. 6:20—" lay up for yourselves treasures in heaven."

THE EDITOR'S PAGE

The Event of the Month

WO EVENTS of great promise for the unity of the church have occurred this month. They can be bracketed together. One is the resolution passed e General Council of the Congregational Christian ches, requesting the Federal Council of Churches to call a representative conference of all those churches "which accord one another mutual recognition of ministries and sacraments," with a to their closer union. I believe this is the begin- of something of great significance. We have never such a conference. Always the general conferences Christian unity have had to argue the question of gnizing one another's ministries and sacraments. in the proposed gathering this would be taken for ted and the question would be, Where do we go here? I can envisage Methodists, Congregational- United Brethren, Evangelical Reformed, Presby- ns, Evangelicals, some Lutheran bodies—to men- only those of larger memberships—responding to invitation. I can even imagine the Disciples and ists wanting to participate. And I would not put Episcopalians outside the bounds of possibility. The r event is the publication of a plan for the union ie Protestant Episcopal and Presbyterian churches, ed on by a joint committee which has been working it for several years. It has profound significance these two bodies, one representing the Calvinistic ch of the Reformation, the other the Anglican ch. The proposal and its plan of union will come re the Episcopal General Convention in October. entire church of the United States will be pro- dly concerned with its fate in that body. The Pres- rians will not be in a position to consider it officially l next May. Is our Protestantism moving toward cumenical unity? I cannot help thinking that we are.

Gleams of Church Union

The Book of the Month

OSE OF THE WAY. *By Willard L. Sperry. Harpers, 1.50.*

HIS BOOK is described by the author as "a series of meditations for the Lenten season." I missed it when that season was upon us. It did not fall into hands until a few weeks ago. But it has done for me t any good Lenten book should do, namely, pro- ged the Lenten spirit into the whole year. It is the l of book you will keep on the little table beside your or davenport ready to be picked up and read when are relaxed or when your own thoughts cease flow- These "meditations" are not soothing; yet they are exciting. They are quickening. You find your own d coming alive under the author's quiet, unpreten- s interpretation of the meaning of the Christian way ife. This *way* of life—that is his theme. How many aspects of the "way" he has discerned! The narrow way, the two ways, the well-worn path, the highway of habit, the uphill way, the unequal way, the unknown way, the more excellent way—these and other aspects of the Christian way are chapter titles. Dean Sperry sees clearly that, while the Christian way is a move- ment, an activity, an ethic, it is also a way of under- standing. It is a way that must be made *plain* to the mind of him that walks in it. This book of devotional meditation is therefore a book of illumination. It has a theology. It kindles thought as well as devotion. It moves on a level of intellectual dignity, drawing from the best thinkers their best thoughts to help clarify the author's own statements. I am just starting on a long journey by train. This book goes into my bag for a second reading.

A Thought for the Month

AFTER ALL, the agnostic is half right. Our knowl- edge of God is never quite sure enough fully to satisfy our hearts. There is always a margin of uncertainty in even the firmest faith. God is ever re- vealing himself to us; but he is also evermore concealing himself. We see the shadow of him; like Moses standing in the cleft of the rock, we even see his back. But no man sees his face. The Eternal does not intrude upon man's privacy. He is no self-advertising God, explaining his presence by methods designed to make a sensational appeal. If we are to know God at all, we must seek him; and when we find him, our chief reward is to learn that he has all the time been seeking us. But in his seeking, God does not force himself upon us. He knocks at the door. He speaks in a still, small voice, approaching our soul with divine courtesy. He respects our personality. God does not compel our attention, but leaves room for us to say whether we shall recognize him or not. Though it is by his initiative that we are prompted to seek him, he nevertheless allows us the joy of discovering that it is he. By making himself known in this unobtrusive way, by restraining his self-revelation so as to leave room for the free movement of our wills, our realization of God becomes not merely a fact, but a moral achievement. In the deep mysteries of life it is given to faith to make its own free affirmations. The agnostic, beholding the chasm of the unknown, turns back. Faith, beholding, trembles, but makes the leap, saying with Esther, "If I perish, I perish," and feeling with her that it is better to perish by affirming the highest than to perish, as one inexorably does, by doubting or denying it.

Our Unobtrusive God

Charles Clayton Morrison

The best anthology of religious verse available

Poems for Life

Thomas C. Clark, Compiler

21 sections: On God, Christ, Faith, Prayer, Service, Freedom, Patriotism, Social Justice, World Brotherhood, Peace, Immortality, etc. Also 64 pages of "Poems for the Great Days." 730 poems included.

1000 Quotable Poems has sold more than 40,000 copies, and this supplemental book is increasingly popular. $2.50

"Like an alarm bell in the night"—says the *United Presbyterian* of Paul Hutchinson's

The New Leviathan

The New Leviathan—the totalitarian state—"not only threatens to devour our liberties, but has already begun to devour them. It not only threatens to demoralize our democracy, but has already begun to undermine it." *(Charles Clayton Morrison.)*

Dr. Hutchinson shows how this new monster threatens to devour the churches, and he warns that we no longer have the millenniums to make a Christian world. It is *now* or never. $2.00

A challenge to the churches to follow Christ

A Christian Global Strategy

By Walter W. Van Kirk

Jesus had a revolutionary global strategy. He summoned all nations, classes, races to "one fold." But the global outlook of Christianity has been dwarfed by: national "trademarks" of the church; creedal disunity; the color line among believers; the church's identification with the privileged classes; the churches' isolation with respect to their world mission.

Says the *United Church Observer:* "Here is a book for this hour. It should be read by every minister, and he should be able to impart its enthusiasm to the people in the pews of our churches. We must catch this vision, or perish!" $2.00

Business Administration of a Church

By Robert Cashman

Mr. Cashman, business manager of the Chicago Theological Seminary, shows how the minister can save time by right methods of conducting the business phases of his work. Chapters on church organization, finance, correspondence, stewardship, executive leadership, etc. "A gold mine of good advice," says Albert B. Coe. $

MINISTER'S SERVICE BOOK

By J. D. Morrison

There are other minister's manuals, but Dr. Morrison's has taken the lead because of its fine literary and devotional tone, its completeness and its practicality.

Orders of Worship; Calls to Worship; Invocations; Prayers; Special Services; Aids to Sick Visitation; 90 pages on Marriage and Funeral Service. $1.50

A. W. Hewitt's Books on the Ministry

HIGHLAND SHEPHERDS

This is the book that placed Hewitt at the top of the list of counselors to ministers. Treats the professional phases of the ministry. The chapters on preaching constitute the most helpful treatment of this subject to be found anywhere. Not a dry-as-dust treatise, but human, humorous, wise, winsome. $2.00

GOD'S BACK PASTURE

And this book tells of the educational, community, social tasks of the pastor. It is especially notable in that it points out that the minister in the village or small town has a better opportunity for genuine service than his brother in the big city. $1.5

THE SHEPHERDESS

Since its publication, *The Shepherdess* has been a steady seller. It is the only book which treats thoroughly and helpfully the tremendous opportunities and duties the pastor's wife faces. Every minister as well as his wife, should read the book. $1.7

AT YOUR BOOKSELLER'S or FROM THE PUBLISHERS

WILLETT, CLARK & CO.

37 W. Van Buren Chicago 5, I